22: Knox T-2 (1866) 1870 Gilyak

000 frequent intervals with the evergreen pine, rivalled the October hues of our New England landscape. Hills and low mountains rose on both banks of the river and made a beautiful picture. The hills, covered with forest from base to summit, sloped gently to the water's edge or retreated here and there behind bits of green meadow. In the distance was a background of blue mountains glowing in sunshine or dark in shadow, and varying in outline as we moved slowly along. The river was ruffled only by the ripples of the current or the motion of our boat through the water. Just a year earlier I descended the Saint Lawrence from Lake Ontario to Quebec. I saw nothing on the great Canadian river that equaled the scenery of my first day's voyage on the Amoor.

246 Soon after leaving Nicolayevsk we met several loads of hay floating with the current to a market at the town. On the meadows along the river the grass is luxuriant, and hay requires only the labor of cutting and curing. During the day we passed several points where haymaking was in progress. Cutting was performed with an instrument resembling the short scythe used in America for cutting bushes. After it was dried, the hay was brought to the river bank on dray-like carts. An American hay wagon would have accomplished twice as much with equal labor.

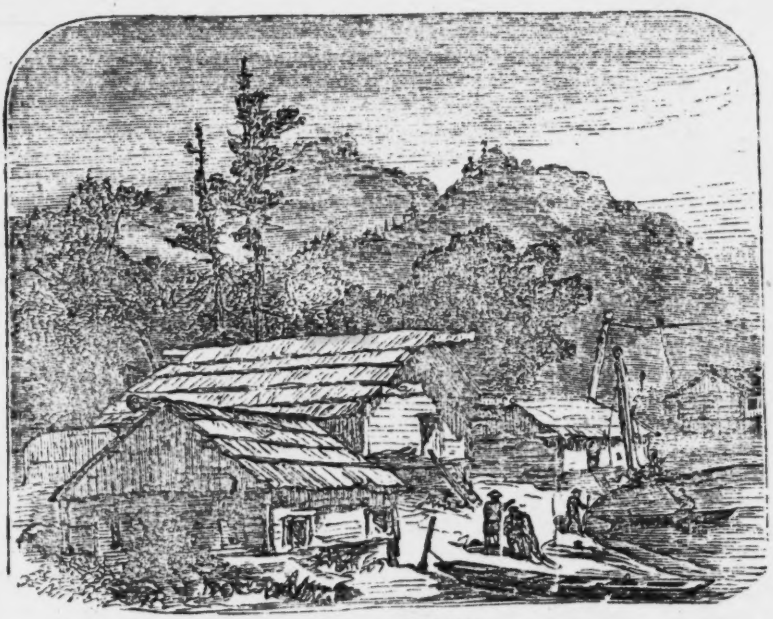
The hay is like New England hay from natural meadows, and is delivered at Nicolayevsk for six or eight dollars a ton. Cattle and horses thrive upon it, if I may judge by the condition of the stock I saw. For its transportation two flat-bottomed boats are employed, and held about twelve feet apart by timbers. A floor on these timbers and over the boats serves to keep the hay dry. Men are stationed at both ends of the boats, and when once in the stream there is little to do beside floating with the current. A mile distant one of these barges appears like a haystack which an accident has set adrift.

361 We saw many Gilyak boats descending the river with the
101 current or struggling to ascend it. The Gilyaks form the
161 native population in this region and occupy thirty-nine vil-

22: Knox T-2 (1866) 1870 Gilyak

lages with about two thousand inhabitants. The villages are on both banks from the mouth of the river to Mariensk, and out of the reach of all inundations. Distance lends enchantment to the view of their houses, which will not bear close inspection.

Some of the houses might contain a half dozen families of ordinary size, and were well adapted to the climate. While we took wood at a Gilyak village I embraced the opportunity



A GILYAK VILLAGE.

to visit the aboriginals. The village contained a dozen dwellings and several fish-houses. The buildings were of logs or poles, split in halves or used whole, and were roofed with poles covered with a thatch of long grass to exclude rain and cold. Some of the dwelling houses had the solid earth for floors, while others had floorings of hewn planks.

The store houses were elevated on posts like those of an American 'corn barn,' and were wider and lower than the dwellings. Each storehouse had a platform in front where canoes, fishing nets, and other portable property were stowed.

22: Knox T-2 (1866) 1870 Gilyak

343 These buildings were the receptacles of dried fish for the winter use of dogs and their owners. The elevation of the floor serves to protect the contents from dogs and wild ani-
685 mals. I was told that no locks were used and that theft was a crime unknown.

342 The dwellings were generally divided into two apartments;
415 one a sort of ante room and receptacle of house-keeping goods, and the other the place of residence. Pots, kettles,
777 knives, and wooden pans were the principal articles of household use I discovered. At the storehouses there were several fish-baskets of birch or willow twigs. A Gilyak gentleman does not permit fire carried into or out of his house, not even in a pipe. This is not owing to his fear of conflagrations, but to a superstition that such an occurrence may bring him ill luck in hunting or fishing.

251 It was in the season of curing fish, and the stench that greeted my nostrils was by no means delightful. Visits to dwellings or magazines would have been much easier had I possessed a sponge saturated with cologne water. Fish were in various stages of preparation, some just hung upon poles, while others were nearly ready for the magazine. The manner of preparation is much the same as in Kamchatka, save that the largest fish are skinned before being cut into strips. The poorest qualities go to the dogs, and the best are reserved for bipeds.

226 Though the natives do the most of the fishing on the Amoor, they do not have a monopoly of it, as some of the Russians indulge in the sport. One old fellow that I saw had a boat so full of salmon that there was no room for more. Now and then a fish went overboard, causing an expression on the boatman's face as if he were suffering from a dose of astonishment and toothache drops in equal proportions.

231 There were dogs everywhere, some lying around loose, and others tied to posts under the storehouses. Some walked about and manifested an unpleasant desire to taste the calves of my legs. All barked, growled, and whined in a chorus

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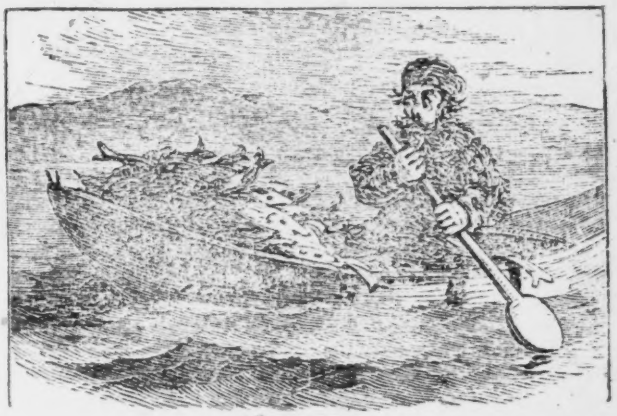
231 like a Pawnee concert. There were big dogs and little dogs, white, black, grey, brown, and yellow dogs, and not one friendly. They did not appear courageous, but I was not altogether certain of their dispositions. Their owners sought to quiet them, but they refused comfort.

These dogs had some peculiarities of those in Kamchatka, but their blood was evidently much debased; they appeared to be a mixture of Kamchadale, greyhound, bull dog, and cur, the latter predominating. They are used for hunting at all seasons, and for towing boats in summer and dragging sledges in winter. I was told that since the Russian settlement of the Amoor the Gilyak dogs have degenerated, in consequence of too much familiarity with Muscovite canines. Nicolayevsk appeared quite cosmopolitan in the matter of dogs, and it was impossible to say what breed was most numerous. One day I saw nineteen in a single group and no two alike.



ABOUT FULL.

609 Near the entrance of the village an old man was repairing his nets, which were stretched along a fence. He did not regard us as we scrutinized his jacket of blue cotton, and he made no response to a question which Borasdine asked. Further along were two women putting fish upon poles for drying, and a third was engaged in skinning a large salmon. The women did not look up from their work, and were not 142 inclined to amiability. They had Mongol features, complexion, eyes, and hair, the latter thick and black. Some of the 302

22: Knox T-2 (1866) 1870 Gilyak

302 men wear it plaited into queues, and others let it grow pretty much at will. Each woman I saw had it braided in two queues, which hung over her shoulders. In their ears they wore long pendants, and their dresses were generally arranged with taste.

000 When recalled by the steam whistle we left the village and took a short route down a steep bank to the boat. In descending, my feet passed from under me, and I had the pleasure of sliding about ten yards before stopping. Had it not been for a Cossack who happened in my way I should have entered the Amoor after the manner of an otter, and afforded much amusement to the spectators, though comparatively little to myself. The sliding attracted no special attention as it was supposed to be the American custom, and I did not deem it prudent to make an explanation lest the story might bring discredit to my nationality.

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CHAPTER XII.

I HAD a curiosity to examine the ancient monuments at Tyr, opposite the mouth of the Amgoon river, but we passed them in the night without stopping. There are several traditions concerning their origin. The most authentic story gives them an age of six or seven hundred years. They are ascribed to an emperor of the Yuen dynasty who visited the mouth of the Amoor and commemorated his journey by building the 'Monastery of Eternal Repose.' The ruined walls of this monastery are visible, and the shape of the building can be easily traced. In some places the walls are eight or ten feet high.

Mr. Collins visited the spot in 1857 and made sketches of the monuments. He describes them situated on a cliff a hundred and fifty feet high, from which there is a magnificent view east and west of the Amoor and the mountains around it. Toward the south there are dark forests and mountain ridges, some of them rough and broken. To the north is the mouth of the Amgoon, with a delta of numerous islands covered with forest, while in the northwest the valley of the river is visible for a long distance. Back from the cliff is a table-land several miles in width.

This table-land is covered with oak, aspen, and fir trees, and has a rich undergrowth of grass and flowers. On a point of the cliff there are two monuments. A third is about four hundred yards away. One is a marble shaft on a granite pedestal; a second is entirely granite, and the third partly granite and partly porphyry. The first and third bear inscriptions in Chinese, Mongol, and Thibetan. One inscription

22: Knox T-2 (1866) 1870 Gilyak

211 announces that the emperor Yuen founded the Monastery of Eternal Repose, and the others record a prayer of the Thibetans. Archimandrate Avvakum, a learned Russian, who deciphered the inscriptions, says the Thibetan prayer *Om-mani-badme-khum* is given in three languages.*

The lowest of the monuments is five and the tallest eight feet in height. Near them are several flat stones with grooves in their surface, which lead to the supposition of their employment for sacrificial purposes. Mr. Chase told me at Nicolayevsk that he thought one of the monuments was used as an altar when the monastery flourished. There are no historical data regarding the ruins beyond those found on the stones.

Many of the Russians and Chinese believe the site was selected by Genghis Khan, and the monastery commemorated one of his triumphs. The natives look upon the spot with veneration, and frequently go there to practice their mysterious rites.

Before leaving Nicolayevsk I asked the captain of the Ingodah how fast his boat could steam. "Oh!" said he, "ten or twelve versts an hour." Accustomed to our habit of ex-

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* Abbe Huc in his 'Recollections of a journey through Thibet and Tartary,' says:—

"The Thibetans are eminently religious. There exists at Lassa a touching custom which we are in some sort jealous of finding among infidels. In the evening as soon as the light declines, the Thibetans, men, women, and children, cease from all business and assemble in the principal parts of the city and in the public squares. When the groups are formed, every one sits down on the ground and begins slowly to chant his prayers in an undertone, and this religious concert produces an immense and solemn harmony throughout the city. The first time we heard it we could not help making a sorrowful comparison between this pagan town, where all prayed in common, with the cities of the civilized world, where people would blush to make the sign of the cross in public.

The prayer chanted in these evening meetings varies according to the season of the year; that which they recite to the rosary is always the same, and is only composed of six syllables, *om-mani-badme-khum*. This formula, called briefly the *mani*, is not only heard from every mouth, but is everywhere written in the streets, in the interior of the houses, on every flag and streamer floating over the buildings, printed in the Landzee, Tartar, and Thibetan characters. The Lamas assert that the doctrine contained in these words is immense, and that the whole life of man is not sufficient to measure its depth and extent."

22: Knox T-2 (1866) 1870 Gilyak

Amoor line is closed up, the telegraph circuit around the globe will be complete.

The telegraph is operated on the Morse system with instruments of Prussian manufacture. Compared to our American instruments the Prussian ones are quite clumsy, though they did not appear so in the hands of the operators. The signal key was at least four times as large as ours, and could endure any amount of rough handling. The other machinery was on a corresponding scale.

A merchant who knew Mr. Borasdine invited us to his house, where he brought a lunch of bread, cheese, butter, and milk for our entertainment. Salted cucumbers were added, and the repast ended with tea. In the principal room there was a Connecticut clock in one corner, and the windows were filled with flowers, among which were the morning glory, aster, and verbena. Several engravings adorned the walls, most of them printed at Berlin. We purchased a loaf of sugar, and were shown a bear-skin seven feet long without ears and tail. The original and first legitimate owner of the skin was killed within a mile of town.

In addition to his commerce and farming, this merchant was superintendent of a school where several Gilyak boys were educated. It was then vacation, and the boys were engaged in catching their winter supply of fish. At the merchant's invitation we visited the school buildings.

The study room was much like a backwoods schoolroom in America, having rude benches and desks, but with everything clean and well made. The copy-books exhibited fair specimens of penmanship. On a desk lay a well worn reading book containing a dozen of Æsop's fables translated into Russian and profusely illustrated. It corresponded to an American 'Second Reader.'

There was a dormitory containing eight beds, and there was a wash-room, a dining-room, and a kitchen, the latter separate from the main building. Close at hand was a forge where the boys learned to work in iron, and a carpenter shop with a full set of tools and a turning lathe. The superinten-

22: Knox T-2 (1866) 1870 Gilyak

346 dent showed me several articles made by the pupils, including wooden spoons, forks, bowls, and cups, and he gave me for a souvenir a seal cut in pewter, bearing the word 'Fulyhelm' in Russian letters, and having a neatly turned handle.

The school is in operation ten months of each year. The superintendent said the children of the Russian peasants could attend if they wished, but very few did so. The teacher was a subordinate priest of the Eastern church. The expense 871 of the establishment was paid by Government, with the design of making the boys useful in educating the Gilyaks.

771 The Gilyaks of the lower Amoor are pagans, and the at-
825 tempts to Christianize them have not been very successful
964 thus far. Their religion consists in the worship of idols and
766 animals, and their priests or *shamans* correspond to the 'medicine man' of the American Indians. Among animals they revere the tiger, and I was told no instance was known of their killing one. The remains of a man killed by a tiger are buried without ceremony, but in the funerals of other per-

BEAR IN PROCESSION.

sons the Gilyaks follow very nearly the Chinese custom. The bear is also sacred, but his sanctity does not preserve him from being killed.

825 In hunting this beast they endeavor to capture him alive; once taken and securely bound he is placed in a cage in the

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825 middle of a village, and there fattened upon fish. On fete-
796 days he is led, or rather dragged, in procession, and of course is thoroughly muzzled and bound. Finally a great day arrives on which Bruin takes a prominent part in the festival by being killed. There are many superstitious ceremonies carefully observed on such occasions. The ears, jawbones, and skull of the bear are hung upon trees to ward off evil spirits, and the flesh is eaten, as it is supposed to make all who partake of it both fortunate and courageous.

I did not have the pleasure of witnessing any of these ursine festivals, but I saw several bear cages and looked upon a bear while he lunched on cold salmon. If the bear were more gentle in his manners he might become a household pet among the Gilyaks; but at present he is not in favor, especially where there are small children.

231 Ermines were formerly domesticated for catching rats, the
825 high price of cats confining their possession to the wealthy.
439 Cats have a half-religious character and are treated with great respect. Since the advent of the Russians the supply is very good. Before they came the Manjour merchants used to bring only male cats that could not trouble themselves about posterity. The price was sometimes a hundred roubles for a single mouser, and by curtailing the supply the Manjours kept the market good.

756 The Gilyaks, like nearly all the natives of Northern Asia,
753 are addicted to Shamanism. The shaman combines the double function of priest and doctor, ministering to the physical and spiritual being at the same time. When a man is taken sick he is supposed to be attacked by an evil spirit and the shaman is called to practice exorcism. There is a distinct spirit for every disease and he must be propitiated in a particular manner. While practicing his profession the shaman contorts his body and dances like one insane, and howls worse than a dozen Kamchadale dogs. He is dressed in a fantastic manner and beats a tambourine during his performance. To accommodate himself to the different spirits he modulates his voice, changes the character of his dance, and alters his cos-

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156 tume. Both doctor and patient are generally decked with wood-shavings while the work is going on.

Sometimes an effigy of the sick person is prepared, and the spirit is charmed from the man of flesh to the one of straw. The shaman induces him to take up lodgings in this effigy, and the success of his persuasion is apparent when the in-

PRACTICE OF MEDICINE.

valid recovers. If the patient dies the shaman declares that the spirit was one over which he had no control, but he does not hesitate to take pay for his services.

A Russian traveler who witnessed one of these exorcisms said that the shaman howled so fearfully that two Chinese merchants who were present out of curiosity fled in very terror. The gentleman managed to endure it to the end, but did not sleep well for a week afterward.

776 The Gilyaks believe in both good and evil spirits, but as the former do only good it is not thought necessary to pay them any attention. All the efforts are to induce the evil spirits not to act. They are supposed to have power over hunting, fishing, household affairs, and the health and well-being of animals and men.

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156 The shamans possess great power over their superstitious subjects, and their commands are rarely refused. I heard of an instance wherein a native caught a fine sable and preserved the skin as a trophy. Very soon a man in the village fell ill. The shaman after practicing his art announced that the spirit commanded the sable skin to be worn by the doctor himself. The valuable fur was given up without hesitation. A Russian traveler stopping one night in a Gilyak house discovered in the morning that his sledge was missing, and was gravely told that the spirit had taken it.

156 In 1814 the small pox raged in one of the tribes living on the Kolyma river, and the deaths from it were numerous.
164 The shamans practiced all their mysteries and invoked the spirits, but they could not stop the disease. Finally, after new invocations, they declared the evil spirits could not be appeased without the death of Kotschen, a chief of the tribe. This chief was so generally loved and respected that the people refused to obey the shamans. But as the malady made new progress, Kotschen magnanimously came forward and was stabbed by his own son.

156 In general the shamans are held in check by the belief that should they abuse their power they will be long and severely punished after death. This punishment is supposed to occur in a locality specially devoted to bad shamans. A good shaman who has performed wonderful cures receives after death a magnificent tomb to his memory.

797 The Russians think that with educated Gilyaks they can
563 succeed in winning the natives to Christianity, especially when the missionaries are skilled in the useful arts of civilized life. Hence the school in Mihalofski, and it has so far succeeded well in the instruction of the boys. Russian and Gilyak children were working in the gardens in perfect harmony, and there was every indication of good feeling between natives and settlers.

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evidently on a trading expedition. He had a boat about twenty-five feet long by eight wide, with a single mast carrying a square sail. His boat was full of boxes and bales and had a crew of four men. A small skiff was towed astern and another alongside. These Manjour merchants are quite enterprising, and engage in traffic for small profits and large risks when better terms are not attainable. Before the Russian occupation all the trade of the lower Amoor was in Manjour hands. Boats annually descended from San-Sin and Igoon bringing supplies for native use. Sometimes a merchant would spend five or six months making his round journey.

The merchants visited the villages on the route and bargained their goods for furs. There was an annual fair at the Gilyak village of Pul, below Mariensk, and this was made the center of commerce. The fair lasted ten days, and during that time Pul was a miniature Nijne Novgorod. Manjour and Chinese merchants met Japanese from the island of Sakhalin, Tunguse from the coast of the Ohotsk Sea, and others from the head waters of the Zeya and Amgoon. There were Gilyaks from the lower Amoor and various tribes of natives from the coast of Manjouria.

A dozen languages were spoken, and traffic was conducted in a patois of all the dialects. Cloth, powder, lead, knives, and brandy were exchanged for skins and furs. A gentleman who attended one of these fairs told me that the scene was full of interest and abounded in amusing incidents. Of late years the navigation of the Amoor has discontinued the fair of Pul. The Manjour traders still descend the river, but they are not as numerous as of yore.

With a good glass from the deck of the steamer I watched the native process of catching salmon. The fishing stations are generally, though not always, near the villages. The natives use gill nets and seines in some localities, and scoop nets in others. Sometimes they build a fence at right angles to the shore, and extend it twenty or thirty yards into the

22: Knox T-2 (1866) 1870 Gilyak

226 stream. This fence is fish-proof, except in a few places where holes are purposely left.

The natives lie in wait with skiffs and hand-nets and catch the salmon as they attempt to pass these holes. I watched a Gilyak taking fish in this way, and think he dipped them up at the rate of two a minute; when the fish are running well a skiff can be filled in a short time. Sometimes pens of wicker work are fixed to enclose the fish after they pass the holes in the fence. The salmon in this case has a practical illustration of life in general: easy to get into trouble but difficult to get out of it.

GILYAK MAN.

For catching sturgeon they use a circular net five feet across at the opening, and shaped like a shallow bag. One side of the mouth is fitted with corks and the other with weights of lead or iron. Two canoes in mid stream hold this net between them at right angles to the current. The sturgeon descending the river enters the trap, and the net proceeds of the enterprise are divided between the fishermen.

251 It requires vision or a guide to find a fishing station, but the sense of smell is quite sufficient to discover where salmon are dressed and cured. The offal from the fish creates an unpleasant stench and no effort is made to clear it away. The natives and their dogs do not consider the scent disagree-

22: Knox T-2 (1866) 1870 Gilyak

able and have no occasion to consult the tastes or smell of others. The first time I visited one of their fish-curing places I thought of the western city that had, after a freshet, 'forty-five distinct and different odors beside several wards to hear from.'

Above Mariensk the Amoor valley is often ten or twenty miles wide, enclosing whole labyrinths of islands, some of great extent. These islands are generally well out of water and not liable to overflow. Very few have the temporary appearance of the islands of the lower Mississippi. Here and there were small islands of slight elevation and covered with cottonwoods, precisely like those growing between Memphis and Cairo.

GILYAK WOMAN.

The banks of this part of the Amoor do not wash like the alluvial lands along the Mississippi and Missouri, but are more like the shores of the Ohio. They are generally covered with grass or bushes down to the edge of the water. There are no shifting sand-bars to perplex the pilot, but the channel remains with little change from year to year. I saw very little drift wood and heard no mention of snags. The general features of the scenery were much like those below Mihalofski.

The numerous islands and the labyrinth of channels often permit boats to pass each other without their captains knowing it. One day we saw a faint line of smoke across an island three or four miles wide; watching it closely I found it

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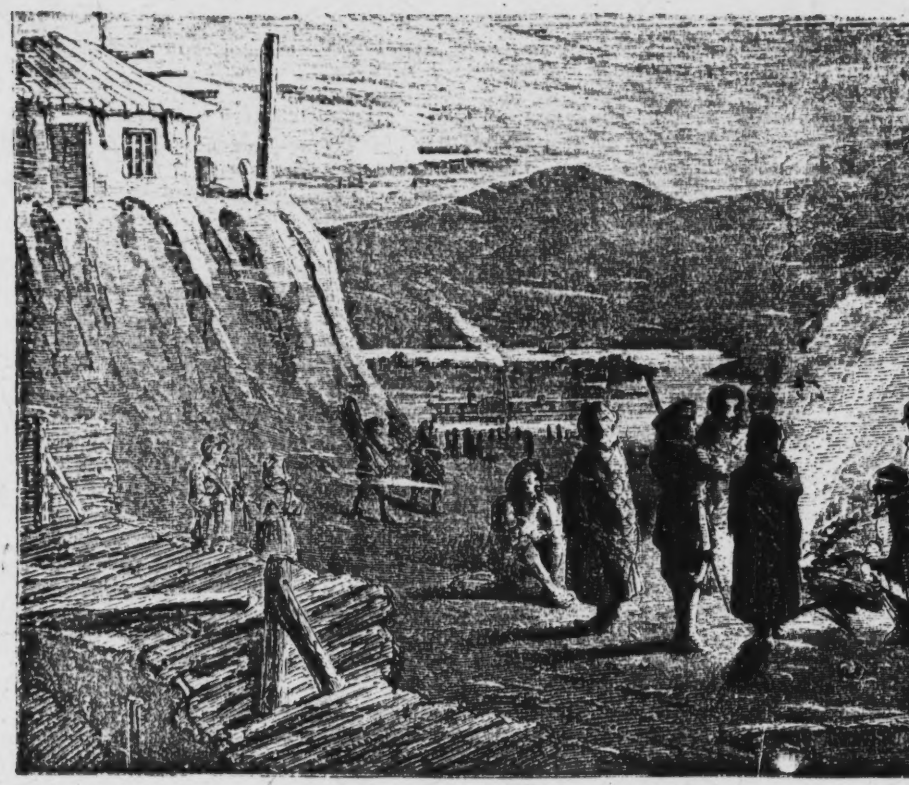
133 was in motion and evidently came from a descending steamboat. On another occasion we missed in these channels a boat our captain was desirous of hailing. Once while General Monravieff was ascending the river he was passed by a courier who was bringing him important despatches.

502 The pilot steers with a chart of the river before him, and relies partly upon his experience and partly upon the delineated route. Sometimes channels used at high water are not navigable when the river is low, and some are favorable for descent but not for ascent. In general the pilotage is far more facile than on the Mississippi, and accidents are not frequent.

609 The peasants always came to the bank where we stopped,
291 no matter what the hour. At one place where we took wood at night there was a picturesque group of twenty-five or thirty gathered around a fire; men and women talking, laughing, smoking, and watching the crew at work. The light of the fire poured full upon a few figures and brought them into strong relief, while others were half hidden in shadow. Of the men some wore coats of sheepskin, others Cossack coats of grey cloth; some had caps of faded cloth, and others Tartar caps of black sheepskin. Red beards, white beards, black beards, and smooth faces were played upon by the dancing flames. The women were in hoopless dresses, and held shawls over their heads in place of bonnets.

133 A hundred versts above Sofyesk the scenery changed. The mountains on the south bank receded from the river and were more broken and destitute of trees. Wide strips of lowland covered with forest intervened between the mountains and the shore. On the north the general character of the country remained. I observed a mountain, wooded to the top and sloping regularly, that had a curious formation at its summit. It was a perpendicular shaft resembling Bunker Hill Monument, and rising from the highest point of the mountain; it appeared of perfect symmetry, and seemed more like a work of art than of nature. On the same mountain, half way down its side, was a mass of rock with towers and buttresses



NIGHT SCENE- GROUP OF PEASANTS.

22: Knox T-2 (1866) 1870 Gilyak

opp. 154

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22: Knox T-2 (1866) 1870 Gilyak

133 that likened it to a cathedral. These formations were specially curious, as there were no more of the kind in the vicinity. Borasdine observed the rocks soon after I discovered them, and at first thought they were ancient monuments.

136 There were many birds along the shore. Very often we dispersed flocks of ducks and sent them flying over islands and forests to places of safety. Snipe were numerous, and so were several kinds of wading and swimming birds. Very often we saw high in air the wild geese of Siberia flying to the southward in those triangular squadrons that they form everywhere over the world. These birds winter in the south of China, Siam, and India, while they pass the summer north of the range of the Yablonoi mountains.

The birds of the Amoor belong generally to the species found in the same latitudes of Europe and America, but there are some birds of passage that are natives of Southern Asia, Japan, the Philippine Islands, and even South Africa and Australia. Seven-tenths of the birds of the Amoor are found in Europe, two-tenths in Siberia, and one-tenth in regions further south. Some birds belong more properly to America, such as the Canada woodcock and the water ouzel; and there are several birds common to the east and west coasts of the Pacific. The naturalists who came here at the Russian occupation found two Australian birds on the Amoor, two from tropical and sub-tropical Africa, and one from Southern Asia.

The number of stationary birds is not great, in consequence of the excessive cold in winter. Mr. Maack enumerates thirty-nine species that dwell here the entire year. They include eagles, hawks, jays, magpies, crows, grouse, owls, woodpeckers, and some others. The birds of passage generally arrive at the end of April or during May, and leave in September or October.

It is a curious fact that they come later to Nicolayevsk than to the town of Yakutsk, nine degrees further north. This is due to differences of climate and the configuration of the country. The lower Amoor is remarkable for its large quantities of snow, and at Nicolayevsk it remains on the ground

22: Knox T-2 (1866) 1870 Gilyak

136 till the end of May. South of the lower Amoor are the Shanalin mountains, which arrest the progress of birds. On the upper Amoor and in Trans-Baikal very little snow falls, and there are no mountains of great height.

171 The day after leaving Sofyesk I observed a native propelling a boat by pulling both oars together. On my expressing surprise my companion said:

"We have passed the country of the Gilyaks who pull their oars alternately, and entered that of the Mangoons and Goldees. The manner of rowing distinguishes the Gilyaks from all others."

The Mangoons, Goldees, and Gilyaks differ in much the same way that the tribes of American Indians are different. They are all of Tungusian or Mongolian stock, and have many traits and words in common. Their features have the same general characteristics and their languages are as much alike as those of a Cheyenne and Comanche. Each people has its peculiar customs, such as the style of dress, the mode of constructing a house, or rowing a boat. All are pagans and indulge in Shamanism, but each tribe has forms of its own. All are fishers and hunters, their principal support being derived from the river.

The Goldee boat was so much like a Gilyak one that I could see no difference. There was no opportunity to examine it closely, as we passed at a distance of two or three hundred feet.

600 Besides their boats of wood the Goldees make canoes of birch bark, quite broad in the middle and coming to a point at both ends. In general appearance these canoes resemble those of the Penobscot and Canadian Indians. The native sits in the middle of his canoe and propels himself with a double-bladed oar, which he dips into the water with regular alternations from one side to the other. The canoes are flat bottomed and very easy to overturn. A canoe is designed to carry but one man, though two can be taken in an emergency. When a native sitting in one of them spears a fish he moves only his arm and keeps his body motionless.